



Frequently Asked Questions on Manhaj : Part 4

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Www.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 7. Since these ideologies are related to rule and rulership what is the situation with the rulers of today?

The rulers of today are between the states of fisq (disobedience), dhulm (oppression) and kufr (disbelief) – based upon the state and condition of their beliefs, statements and actions – in accordance with the tafseel of the Salaf on the issues of takfir and ruling by other than what Allaah has revealed. The likes of these affairs and judgements concerning them are referred back to the Senior and Erudite Ulamaa who are upon the manifest Salafi aqeedah and manhaj and not the theoreticians and thinkers who are upon the adulterations of Qutb and Bannaa, or at least influenced by them – and how many they are. The affairs of the Rulers is a great and delicate one and due to mistakes made in this regard great calamities have occurred in the Ummah.

As for collecting and gathering the sayings of so and so ruler and so and so politician, which are in support of secularism, or in support of non-Islamic laws or which call for a departure from Islamic laws and the likes, and then using that to illustrate or imply the kufr of the whole nation state, or of the whole government and what it contains of innocent people and workers – then presenting all of that to the youth, and using all of that to introduce the extremist manhaj of Sayyid Qutb, then indeed, all of that is a wastage of the youth. If the president or prime minister of Tunisia issued a legislation to forbid Hijab, or if the Turkish government did likewise, or if the Prime Minister of Pakistan refused to listen to calls to implement full Sharee'ah, and so on, then of what benefit is it to present this to the youth, except to stir up their emotions and sentiments and to lead them into the destructive da'wah and manhaj of Sayyid Qutb of takfir of whole nation states and bloody revolutions. These kinds of activities (of demonstrating the kufr of whole nation states and governments) is the clearest of

indications of the proliferation of the extremist manhaj of Sayyid Qutb and it also indicates that those whose da'wah revolves around the likes of these affairs, only have one thing in mind – and it certainly is not the Rabbaani Manhaj of Nubuwwah, that is the methodology of the Prophets in Calling to Allaah - which is indeed diametrically opposed to the manhaj of Qutb and Bannaa..

Stated Shaikh Ibn Uthaimen, “These words are very good (i.e. Imaam al-Albaanee’s). Meaning, that those people pass judgement against the Rulers of the Muslims, that they are disbelievers, what benefit do they achieve by judging them to be disbelievers? Are they able to put an end to them? They are not able. And when it is the case that the Jews have occupied Palestine for around 50 years, yet despite that the Islamic Ummah has not been able in its entirety – Arabs and Non-Arabs alike – to remove them from their place! **How then, after this, can we go and strike those who rule over us with our tongues (i.e. make takfir of them) while we know that we are not capable of putting an end to them, and that blood will be shed, and the taking of wealth will become lawful, and even the honours of people. And then we will not even have achieved the desired result!! Therefore, what is the benefit – such that if a person was to believe – in that which is between him and his Lord – that amongst the rulers is one who is a disbeliever in truth, with the kufr that ejects from the religion - what then is the benefit in announcing this and spreading this, except the kindling of tribulation?!**” (Fitnah of Takfir, p.74)

As we will see in what occurs below, the placement by Allaah of the likes of these people (i.e. rulers) over the Muslims is indicative of another more deeper problem. So either the Qutubiyyah, Surooriyyah, Bannaawiyyah and Turaathiyyah, are wholly and grossly ignorant of the way in which Allaah operates with respect to His creation, or they know but they are filled with desires and are poisoned by innovation and desire nothing but destruction of the worldly affairs, by occupying the Ummah in those things which cannot be repelled by the use of the sword – without at the same time leading to greater afflictions. There is nothing more wiser concerning the likes of these affairs than the saying of Shaikh Muqbil as occurs in his Fataawaa, by way of meaning: “Leave alone the rulers and the governments, for they care nothing about you, and you will not be able to do anything to change them, so do not waste your time with them, but attend to da'wah and the correction of your own selves.” And indeed what Shaikh Muqbil indicated is but the very legacy of the Salaf as we will see in the answer to the next question.

As for individuals, or politicians, or thinkers and theorists, or rulers, from whom clear kufr is observed – in their writing, or their speech – then these affairs, are referred back to the ‘Ulamaa who – in light of the manhaj of the Salaf on the issue of takfir of a specific individual - will give a ruling. There is no-one who denies takfir of the apostates. It is a Sharee’ah ruling. But there is difference between takfir of individuals upon the manhaj and guidelines of the Salaf, and between the general, well-defined and proliferated methodology that exists today, of demonstrating the kufr of individuals (without adhering to the tafseel of the Salaf on the issues of takfir) and of

governments and whole nation states – and building a whole methodology around this, such that the youth are pushed in the direction of the extremist Haakimiyyah of Qutb and Mawdudi, thinking that bloody and violent revolutions and organized overthrows, are the way to end the Ummah's problems and to help establish Allaah's Tawheed!!

Question 8. What about the tyranny of the rulers and the harm brought upon the Muslims?

In light of the clear texts of the Book and the Sunnah and the understanding of the Salaf, all of these affairs of tyranny and oppression and the absence of security and sanctity within the framework of an Islamic state, then all of these are symptoms and not the fundamental causes (of the Ummah's problems). This is different to the Innovators, who consider the likes of these affairs to be fundamental causes and not symptoms, and hence, make the basis of their da'wah, orientations, outlooks, writings, expressions, feelings to be centered around what they see to be the causes (which are in reality symptoms). And their error is readily apparent, in light of the saying of Allaah in an-Nur (24):55 and an-Nahl (16):112 and other verses, and also from the Manifest Sunnah and also from the sayings of the Salaf.

Stated Ibn Abil-'Izz al-Hanafi, "And as for adhereing to obedience to them (the Rulers), even if they commit oppression, then this is because the evils and harms that arise on account of rebelling against them, is numerous times more than that which occurs as a result of the oppression of the Rulers themselves. Rather, in having patience over their oppression there is expiation of sins, and a multiplication of the reward. **For Allaah did not empower them over us, except due to the corruption in our actions, and the recompense for an action is its like (al-jazaa'u min jins il-'amal).** Hence, it is upon us to strive (ijtihaad) in seeking forgiveness, making repentance and rectification of our actions. Allaah the Most High said, **"And whatever affliction befalls you, then it is from what your hands have earned, yet He pardons many"** ... and He the Most High said, **"..And whatever evil befalls you, then it is from your own soul"**, and He the Most High said, **"And thus do we turn some of the oppressors against others on account of what they used to earn"**. Hence, if the subjects (of a state) wish to save themselves from the oppression of the tyrannical ruler, then let them abandon oppression themselves." (Sharh Aqeedat ut-Tahaawiyyah).

Ibn Sa'd relates in his Tabaqaat al-Kubraa (7/163-165), "A group of Muslims came to al-Hasan al-Basree seeking a verdict to rebel against al-Hajjaaj [a tyrannical and despotic ruler]. So they said, "O Abu Sa'eed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and that?" So al-Hasan said, "I hold that he should not be fought. If this is a punishment from Allaah, then you will not be able to remove it with your swords. If this is a trial from Allaah, then be patient until Allaah's judgement comes, and He is the best of judges." So they left al-Hasan, disagreed with him and rebelled against al-Hajjaaj – so al-Hajjaaj killed them all. Al-Hasan used to say, "If the people had patience when they are being tested by their unjust ruler, it will not be long before Allaah will give them a

way out. However, they always rush for their swords, so they are left with their swords. By Allaah! Not even for a single day did they bring about any good.”

Al-Hasan al-Basree (d.110) said, “Verily, al-Hajjaaj is the punishment of Allaah. So do not repel the punishment of Allaah with your own hands. But you must submit and show humility, for Allaah the Most High stated, “And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.” (Al-Mu’minun 23:76). (Minhaj us-Sunnah of Shaikh ul-Islam 4/528)

Stated al-Hasan al-Basri, “Know – may Allaah pardon you – that the tyranny of the kings is a retribution (niqmah) from among the retributions of Allaah the Most High. And Allaah’s retributions are not to be faced with the sword, but they are to be faced with taqwaa and are repelled with supplication and repentance, remorse (inaabah) and abstention from sins. Verily, when the punishments of Allaah are met with the sword, are more severe. And Maalik bin Deenaar narrated to me that al-Hajjaaj (Ibn Yoosuf) used to say, “Know that every time you commit a sin Allaah will bring about a punishment from the direction of your ruler (sultaan)”. And I have I have also been told that a person said to al-Hajjaaj, “Do you do such and such with the Ummah of Muhammad (sallallaahu alaihi wasallam)?” So he replied, **‘For the reason that I am the punishment of Allaah upon the people of Iraaq, when they innovated into their religion whatever they innovated, and when they abandoned the commands of the their Prophet – alaihis salaam – whatever they abandoned.’** (Adaab Hasan al-Basri, of Ibn al-Jawzee, pp.119-120, by way of Mu’aamalat ul-Hukkaam, of Abdus-Salaam al-Burjis).

Where are the adulterated teachings of the likes of Sayyid Qutb compared to the legacy of Imaams of the Salaf? Where are the neo-Qutubiyyah, like Safar and Salman and ‘Umar and Munajjid who but present the books of bid’ah and zandaqah to the youth, nurturing them upon the likes of these affairs (the affairs of destruction and wastage), with such great deceit and treachery, the while they claim love and respect for the Salafi aqeedah and its Imaams, pretending to be ignorant of the greatest of calamities in aqeedah, and wicked lies against Allaah and His religion, in the books they present to the youth? Where is the firqah of Abdur-Rahmaan Abdul-Khaaliq, the Turaathiyyah, and its adulterated teachings of Shurocracy and accommodating the groups of innovation compared to the Imaams of the Salaf? Where are the Surooriyyoon and where is their disease and their plague compared to what has been reported from the Imaams of the Salaf? Where are the Qutubists of the West, like Salaah as-Saawee, Ali at-Tameemee and the Innovators of IANA compared to our Salaf? Where are the likes of Abul-Haawiyah who out of great deceit and treachery defend the neo-Qutubites, show loyalty and allegiance to the Qutubists of the West (like Ali at-Tameemee) and enter them upon the youth, encouraging them to sit and attend their gatherings, confusing the youth and betraying them, while at the same warning from the Salafis, who present nothing but the clear and pure manhaj of Nubuwwah to the people and who direct them to nothing but what the Imaams of the Salaf advised, and warn from the greatest of innovatory orientations and

methodologies that have plagued Ahl us-Sunnah in recent times? For how long will this fraud last and for how long will they continue in this despicable state?